

## THE CATHOLIC RECORD.

## The Catholic Record.

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LETTER OF RECOMMENDATION.  
UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1900.  
To the Editor of THE CATHOLIC RECORD,  
London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.  
The matter and form are both good, and the Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.  
Blessing you, and wishing you success.  
Believe me, to remain,  
Yours faithfully in Jesus Christ,  
D. FALCONIO, Arch. of Ottawa,  
Appt. Deleg.

London, Saturday Dec. 14, 1901

## THE POPE'S AUTHORITY IN THE FIRST CENTURY.

A respected correspondent of Frederickton, N. B., directs our attention to the following commentary of a recent writer on St. Clement's Epistles to the Corinthians, which puts in a striking light the recognized authority of the Holy Roman See in the first century.

St. Clement was consecrated Bishop by St. Peter himself as his coadjutor, though he was not his immediate successor to the supreme authority in the Church of God.

It has been generally believed that two Popes intervened between Sts. Peter and Clement, viz., Linus and Cletus, making Clement the fourth in the line of Popes, but the Benedictines of Solesmes have thrown a light upon the history of that century whereby it is shown that the only intervening Pope between Peter and Clement was Linus, making Clement the third, and Cletus the fourth in the line of Sovereign Pontiffs.

St. Clement is the same of whom St. Paul says in Phil., iv, 3, that "his name is in the book of life." The author referred to says:

"Read this letter written by St. Clement, about A. D. 95, in the name of the Roman Church to the Corinthian Church. All scholars admit, Catholic, Protestant, and unbelieving, Roman, for instance, that in this letter we see the same tone of calm superiority, assuming without a doubt the right of Rome to admonish and correct a sister Church, that we might find to-day in a papal brief addressed to any diocese of to-day that had fallen into disorder. There are great differences between the two; it is generally admitted that the differences are mainly those of the seed and the tree."

To appreciate fully the value of St. Clement's testimony in these epistles it is necessary to advert to the circumstances under which it was written.

St. Peter was martyred on 29th June 66 during the persecution ordered by the Roman Emperor Nero. St. Paul suffered martyrdom on the same day, and the farewell words of the great Apostle of the Gentiles to his co-laborer in the Lord's vineyard are preserved in a letter of St. Denis the Areopagite, to St. Timothy, and as they bear directly on the point we are elucidating, we will quote them here. St. Paul said:

"Peace be with thee, foundation of the Church, pastor of all the lambs of Christ." "Go in peace," answered St. Peter; "preacher of heavenly good things, guide of the just in the way of salvation."

These same words are given in front of the modest but very ancient Church of "The Farewells" on the Ostian Way.

Linus succeeded Peter, and was martyred in 67. Clement succeeded to the Papacy in the same year, and occupied the See of Rome till the year 76. It will be remarked, therefore, that the date of his authoritative letters to the Corinthians was twenty-eight years earlier than our author makes it, having been written in the beginning of his Pontificate.

These letters are extant, and their authenticity is undoubted, as they have been frequently quoted by Denis of Corinth, and Eusebius the great Church historian.

From St. Paul's 1st epistles to the Corinthians i, iii, vi, and numerous other passages, it is clear that the Church in Corinth was troubled with schisms and dissensions which he endeavored to end.

When St. Clement entered upon his Pontificate, these schisms had broken out into an open rupture, and the Church authorities appealed to Clement to restore unity.

Why did they not appeal in preference to the flourishing churches of

Thessalonica and Philippi of their own race, in preference to that of Rome? Why not to the Apostle St. John and to the celebrated churches of Smyrna and Ephesus from which they had derived their faith? It is evident they appealed to Rome because it was the chief See of the Christian world, having authority to repress disorders; and by virtue of this authority St. Clement tells them:

"The Apostles instituted in all the Churches, bishops and deacons to perpetuate their ministry for the sake of those who should afterward embrace the faith . . . as Moses that good and faithful servant chose princes from the twelve tribes" (of Israel).

The Christian hierarchy, he tells them, was established to govern the Church, and he rebukes those Corinthians who refuse to submit to the lawful authority of the bishops and priests.

It must be admitted that the terms *bishop* and *priest* were not used at this early date as expressive of the distinct offices of bishop and priests, though the distinction of office existed. Thus Sts. Peter and John called themselves priests, or *presbuteros*. (1 Pet., v, 1; 2 Jno., i, 1.) Yet they were *Apostles*, or priests of the highest rank. The terms *Bishop* and *Priest* were, however, given very soon afterward to the two distinct offices, as this distinction is made in the second century by St. Irenaeus.

St. Clement concludes a long exhortation to humility and obedience by giving this judgment:

"You, therefore, who have raised a schism, make your submission to the priests and accept from them the correction of a merited penance. Bend down the pride of your hearts, learn to submit yourselves, cease the proud arrogance of your frivolous discourses; it is better for you to be little, but virtuous in the sheep-fold of Christ, than to banish yourselves therefrom by a disastrous pride."

He exhorts them to "faith, fear, peace, patience, moderation, continence, purity, temperance," and invokes Christ, our Supreme Pontiff, "to whom be glory, majesty, empire, and honor, now and forever, Amen." (1 Epistle of Clement to the Corinthians, xlii to xlviii.)

Could we conceive of Bishop Potter of New York addressing the Anglicans of London in such terms as these?

It is evident also from St. Clement's words that schism in the Church is not so trivial an offence as it is generally imagined by the Protestants of to-day to be.

## PRESIDENT ROOSEVELT'S MESSAGE.

On the 3rd inst. President Roosevelt delivered his first message to the United States Congress, and by the elegance of his language, and the broad vision expressed, he confirmed the high opinion which has been entertained of him as a worthy successor of the late President William McKinley.

The message was free from those spread-eagle characteristics which have on some occasions disgraced the utterances of American statesmen, and even sometimes of former Presidents, who did not hesitate to appear by their utterances to be looking for votes to be given at some future Presidential election. In this respect, President Roosevelt resembles his predecessor, who was also free from the same defect.

In reference to the Monroe doctrine, the President was very explicit. He laid it down as a fixed policy which must be adhered to by the United States that it should not permit any European power to wage an aggressive war against any State whether in North or South America, and in the mode of this declaration alone may be detected some species of threat against European powers which might be rash enough to disregard the American or United States policy. Yet as the European powers one and all disclaim any intention to undertake wars of aggression against any portion of the New World, the declaration on this point is not likely to give any serious offence, though the manner of saying all this might have been somewhat toned down. We cannot but think, however, that the United States will have a Herculean labor to perform should it seriously attempt to be the one arbitrator of all the quarrels which may possibly arise, whether between the American Republics themselves, or between them and the nations of the Old World.

On the subject of reciprocity President Roosevelt gave very slight encouragement to the idea that he will be favorable to any extensive treaty either with Canada or any other country. He declared that a protective tariff is the true policy of the United States. He admits that the United States must make some move to find a market in other countries for its products, and so far as it is necessary to give some concessions in return for favorable terms which may be hereafter obtained, but he lays so much stress upon the fact that no American interest should be sacrificed for the sake of a reciprocity treaty, that it is seen at once that such a treaty will not be

made except in regard to such American products as do not need to be protected by a high tariff.

It was expected that President Roosevelt would recommend some measure to curb the great trusts or combines against which the public has been so much stirred up during recent years; but in relation to these combines he is very cautious not to condemn them entirely. His proposal is that corporations doing business between States should give publicity to the nature of their transactions. It does not appear that this way of dealing with the subject will put an end to the trusts, even should it curb them somewhat.

On the subject of Anarchy the President was particularly plain-spoken, and manifested a firm determination to put an end to the dissemination of Anarchistic principles, and to rid the country of Anarchists so far as the laws can be made to reach such people, should Congress pass the measures he recommends.

He expressed the public grief at the great calamity which has befallen the nation by the assassination of President McKinley, who was shot on September 6, and died on 14th of the same month.

Three Presidents have been assassinated out of the last seven elected. Lincoln was the victim of the terrible passions aroused by four years of civil war. Garfield was killed by a vain disappointed office-seeker; but "President McKinley was killed by an utterly depraved criminal who belonged to a society which is opposed to all governments whether good or bad."

The President spoke most highly of the late President as a man of high integrity and natural kindness and a gallant soldier. "The Anarchist," he said, "is the deadly foe of liberty. No man or body of men teaching Anarchy should be allowed at large. I, therefore, earnestly recommend that Congress should consider the case of Anarchists hostile to all government, so as to punish them rigorously. Foreign Anarchists should be kept out of the country, and if found here should be deported or resolutely punished. Anarchy is a crime against the whole human race, and all mankind should unite against Anarchists. Their crime should be made an offence against the law of nations like piracy and the slave trade, for it is of far blacker infamy than either. All civilized powers should treat it as such, and the Federal government should have full power to deal with so horrible a crime."

All lovers of order and good government will fully agree with President Roosevelt on this matter, and will hope that some agreement of the kind which he suggests will be made between the nations of the civilized world.

## TEACHERS' DUTIES.

"An Old Subscriber writes to us complaining of the deliberate negligence of a certain Catholic Separate School teacher in the matter of teaching and explaining the Catechism to the children under her charge, and asks us to explain in full the duties of a Catholic School teacher."

In response we have to say that it would be out of place for us to discuss in our columns the merits or demerits of an individual teacher. We might easily do great injury and injustice both to the teacher and to the school section in question if we were to open our columns to such a discussion, and especially to an ex-parte discussion; but we can say plainly that it is the duty of the teacher both to know Christian doctrine well herself, and to impart that knowledge to the children under her care. It is not enough to ask them what they have learned out of school, but she should instruct them effectually just as she should do in such secular studies as arithmetic, geography, reading, writing, etc.

Catholic Separate Schools were obtained as part of the School system of Ontario only after a long and arduous contest, during which the Catholics of the Provinces made many sacrifices, and suffered much from the opposition of the enemies of religious education. It would be to give up all the fruits of the victory gained if there were to be no religious education given in the schools, or if religion were to be placed in the background; for the battle for Separate Schools was fought and won for the express purpose of having the Catholic religion taught in the school room to Catholic children.

The teaching of religion must, therefore, be a prominent feature in the Catholic Separate School curriculum, and the teachers must fit themselves to discharge the duty of teaching it. It is not necessary, however, that we should discuss in our columns the efficiency of any particular school in this regard. We can only indicate in a general way the duties of teachers in the matter, leaving it to the local trustees, under the guidance of their pastor, to ascertain the fitness of a teacher to fulfill her duties in regard to religious teaching, and to see this duty duly attended to in each particular case.

We must say here that we believe it

to be a very rare case where this most important of studies, the study of God and His truth, is neglected, but if there is in any instance such wilful and deliberate neglect as Old Subscriber complains of, the Trustees should undoubtedly change the teacher at the earliest opportunity, unless she change her methods for the better.

In regard to other duties which the teacher should fulfill, they are plainly laid down in the School Acts. He or she should teach diligently and faithfully all the subjects prescribed in the Public school course of study, maintain proper order and discipline, encouraging the pupils to learn according to their capacity, and inculcating by his or her own example as well as by precept, respect for religion and morality. "The highest regard for truth, justice, love of country, humanity, benevolence, sobriety, industry, frugality, temperance, and all other virtues."

The school should be got ready in good time before the hour of opening, and proper attention should be paid to the cleanliness, health, and comfort of the children. The cleanliness, temperature and ventilation of the school-rooms should be carefully attended to, and proper care taken of all the school property, including maps, shade-trees and play-grounds. For this purpose the trustees should be informed when their attention is required to be directed to the furnishing of the school, with necessary objects, or the repairs needed. Other duties laid down in the school acts must be also fulfilled. These have reference to the keeping of the school register, the proper classification of pupils, the keeping of a time table, examinations, the preparation of reports, and a few other matters which are so well known to trustees and teachers that we need not enumerate them here, or speak of them in detail.

TO SUPPRESS ANARCHY.

The United States Congress is likely to be the first legislative authority which will take a decisive step toward the suppression of Anarchism. A bill has already been introduced into the Senate by Senator Burrows, the purpose of which is declared to be "to provide for the exclusion and deportation of alien Anarchists." It is proposed that no alien Anarchist shall be permitted to land in the country. It is stipulated, however, that this shall not be construed so as to exclude political refugees or political offenders who are not Anarchists.

If, however, it should so happen that any Anarchist should land notwithstanding this law, it is provided that he shall be deported at the expense of the United States to the country from which he shall have come.

It is not likely that, should this law pass, any European Anarchist will wish to run the risk of being deported, lest he may fall into the hands of the authorities of the country from which he shall have fled, especially if that country shall have passed severe laws for the punishment of Anarchists, and it is now most probable that such laws will be enacted in most of the countries of Europe.

It is stated on good authority that Germany and Russia have agreed on the general principles on which laws are to be enacted which will make the expression of Anarchistic principles punishable, and severely punishable if these principles are propagated to a wide extent. The other powers of Europe are also to be communicated with that they may adopt legislation of a similar character.

It is to be expected that all the powers of Europe will follow a similar course, and perhaps pass by mutual agreement laws which shall be practically identical with those proposed by Germany and Russia. Should this be the case, the Anarchists will with difficulty discover any country in which they will find a refuge from the punishment they shall have deserved. This is just the state of affairs which ought to exist.

We earnestly hope that the international compact which it is proposed to enact will be successful in its object, and that as a result Anarchy may be rooted out of every civilized country.

Another bill has also been introduced into Congress which is intended to secure the safety of the President of the United States. This is to be done by making it a capital offence to attempt to take the President's life. All convicted of conspiracy for the same purpose shall be liable to the same punishment should this law pass; and those who harbor or conceal the criminals who make such an attempt shall be subjected to severe punishment or imprisonment for a long period, according to the extent of their complicity. Such laws cannot be otherwise than beneficial in their operation, and in view of the present temper of the people of the United States, it is highly probable that they will be enacted.

The law above referred to having in view the treatment of Anarchists, is on a line with the recommendations of

President Roosevelt as stated in another article in this issue of the CATHOLIC RECORD; and it will probably not be opposed by any party in Congress, though it is possible it may be modified so as to be more or less stringent than the proposed legislation.

## THE POPULATION OF FRANCE.

The Figaro, a newspaper of Paris, professes to have discovered the cause why France has not increased in population on a par with other European countries. It states that the falling off in population is due to the increasing number of divorces. We do not doubt that this cause operates in unison with other causes, though we cannot suppose that this is the only cause to which the deplorable state of affairs is to be attributed. At all events, the fact that divorces have greatly increased in number through infidel legislation which easily permits them, must contribute greatly to lowering the natural increase of population which would take place under a Christian regime. Thus we find our contention, which we have several times put forward, confirmed in an unexpected way.

We have attributed the greater part of the evils of criminality in France to irreligion, and the system of godless education fostered by the French so-called Republican government. The increase in the number of divorces, as well as other evils, arise out of irreligion, and irreligion arises from godless education. Thus if France is to become truly prosperous as she has been in the past, she must turn again to religion as the only source of true prosperity, and must restore Christian schools.

## MR. SBARETTI'S MISSION TO THE PHILIPPINES.

Bishop Sbaretti of Havana is now on his way to Rome in order to receive instructions from the Holy Father in regard to his duties as Apostolic Delegate to the Philippine Islands, to which office he has been appointed. He is not yet aware to any certainty of the nature of these duties, though the newspapers state that he will be expected to arrange some agreement between the American government and the Filipinos, so that the war at present raging may be brought to an end. It is also stated that he will endeavor to settle in a satisfactory manner the difficulty which has arisen between some of the natives and the friars. The objection to the friars is not an objection to the Catholic faith, but is founded upon the fact that the friars have acquired considerable wealth on the islands, during their long residence there, and that being for the most part Spaniards, they are suspected of sympathy with Spain rather than with the native population. Confidence is generally expressed that His Excellency Mr. Sbaretti will find a satisfactory solution for the trouble.

## THE ZIONISTS.

There is still a good deal of doubt in regard to the success of the Zionist movement to people Palestine with a Jewish agricultural population. It has been frequently said, and Mr. Isaac Zangwill has stated recently, that the leaders of the movement are about to secure a charter which will grant extensive landholdings, but in view of the vacillation of the Sultan in regard to the influx of the Jews, it does not appear that very much credit is to be given to optimistic expectations on the subject. It is only a few months since Jewish immigration was forbidden by a decree of the Sultan, and he is very likely to adhere to the policy thus inaugurated. The Sultan wishes for Mahometan immigration, that he may have a homogeneous population of Moslem subjects; but he will scarcely approve of the immigration of Jews, any more than of Christians, for the history of Jewish settlements does not show that a Jewish population is likely to become assimilated in its aspirations with the majority of the population of a country of a different creed. It is stated on excellent authority that the number of new Jewish colonists now in Palestine is not more than five thousand, which is a much smaller number than has been reported by friends of the Zionist movement.

## THE MORMON PROPAGANDA.

Recent efforts of the Mormons to propagate their religion are creating alarm among the descendants of the Pilgrim Fathers in the New England States. A presiding elder and fourteen assistant missionaries are engaged in the work in the rural districts and are meeting with considerable success in winning converts who are at once sent West. Thousands of young people in these States have long ago practically given up the Christian religion, and among those who still call themselves Protestant Christians or Congregationalists, there is little faith left even in the leading doctrines of Christianity. Among both these classes, the Mormons find a field ready

for the reception of their teachings. Many also are attracted to Mormonism by the glowing accounts given of the worldly prosperity and wealth of the Mormon farmers, and so Mormonism easily catches these unbelievers or semi-unbelievers in its net.

Even in Japan, the Protestant missionaries are alarmed at the success of Mormon missionaries in gaining converts. They are endeavoring to have Mormonism prohibited under the Japanese laws which require any new religion introduced into the country to put on record the nature and teachings of such religion; and it is expected that the Mormons will declare that they do not teach polygamy, while in practice they will infringe on this declaration, the missionaries hope that they will be able to trip up the Mormons on the disagreement between their theory and practice, and thus get them expelled from the country. It is difficult to see, however, why Protestant missionaries, who proclaim the right of every one to interpret the Bible for himself, should deny this right to the Mormons on the question of polygamy.

## BLOODTHIRSTY ANARCHISTS.

The impossibility of imbuing Anarchists with any sense of propriety, or any respect for the rights of other people, was made evident by the announced intention of London anarchists to commemorate the so-called martyrdom of the Chicago Anarchists who murdered several policemen in that city in 1886 by throwing bombs into the police ranks. Very properly, the police interfered and would not allow the celebration to go on. It is stated also that the police have received instructions to prevent any future anarchistic gatherings. The same spirit of enmity to mankind was exhibited by the Chicago Anarchists on Dec. 6 when Abraham Isaak, the editor of the Free Society, declared that President McKinley's assassin should not be condemned. "He himself, as to personal merit," he said "took second place after Czolgosz." The audience, numbering about one thousand, were intensely excited, and many cheered the name of Czolgosz, while others hissed. There was almost a riot between the factions present, but it was averted by the presence of mind and prompt action of the chairman. It will be remembered that the Free Society is the paper which gave full instructions how to go about the murder of persons in authority, so that the result desired should be most surely attained. It was from this paper that Czolgosz received his instructions how to proceed in his diabolical act.

## RESULT OF GODLESS EDUCATION.

E. A. H. in Catholic Penny Basket.

After more than half a century of ever-widening popular education, this country is at present the home of more extravagant and irrational errors in religion, morals, sociology than any other country in the world. Is their any country, except our own, in which multitudes of well-dressed and apparently educated persons would run after "divine healers," like Schlatter and his rivals? The wildest derfess among the Arabs, or the most fanatical modism among the Indians, is not in itself more successful in imposing its deluded followers than are the leaders in spiritism, Christian science, Dowicim and theosophy, in securing disciples among people who have had all the advantages of a public-school education. If there is any difference in the measure of success, it seems to be in favor of the American adepts who know how to unite the newest and most absurd religious pretensions with the knuck of extracting the shekels from the pockets of their enthusiastic converts. The spread of education among the people, which was to have been a panacea for all the ills of humanity, has left the American people singularly open to every form of religious error. Is there any folly of the human mind too gross for them to accept? They fall a ready prey to any sharper who knows how to appeal to their vanity, their conceit and their inborn superstition.

It is not the ignorant masses who follow the Fox sisters, a Mrs. Eddy, an Alexander Dowie or a Madame Blavatski. The victims of these and such like charlatans are to be found among those who have all the culture that can be acquired in the public schools. They are not wanting in natural shrewdness nor in the ability to make the money. Nevertheless, they are as easily ensnared by religious impostors as the most foolish birds in the toils of a poacher.

How shall we account for this singular phenomenon of modern life? No one can deny the fact. How shall we explain it? We may account for it in this way. Having no religious truth to guide them, these pupils of godless schools are like ships without rudders, carried along by the latest wind that blows in the same direction as the current of their ruling passions. Having the vanity of half-educated persons, they are taken with the flash of novelties that seem to flatter the conceit of their own intelligence. We may say of them what St. Paul said of a like class in his day: "Professing themselves to be wise, they became fools." It is the natural outgrowth of a system of education which refuses to have God in its knowledge, and it will fall into every pit that folly can dig for it. To deprive the youth of a country of all religious truth for half a century or

## WEAPONS OF ANTI-CATHOLIC BIGOTS.

At a recent meeting of the Truth Society in London, the Rev. Mr. Vaughan in the course of an address read an extract from "The Bible" as "Very Best Companion" how the Protestant minority against Catholics and the Church. The Cardinal afforded much amusement by his description of himself as being the English anti-Catholic bigots.

"That religious impostor a phemer, Cardinal Vaughan, is the crime of supporting the old Pope of Rome, and both ought to be sent to jail as rogues and vagabonds. Vaughan is also guilty of breach of law of 1850, and if he had his would be imprisoned as a criminal. Possibly, he will early date. Let him expect to with in a thoroughly effective by several true Protestants, determined to cleanse out the ant Empire from the polluting presence. He is a ravenous Jesuit, absolutely unfitted to live under the British. This pen picture of the English will be accepted as true thousands of his countrymen under the influence of anti-prejudices, which frequently a state of mental imbecility matters not touching the Church show themselves to be to reason.

The persons for whom "Reader's Very Best Companion" written are convinced that even lie ecclesiastic, from Leo XI, the curate of the most obscure Christendom is a swindler, a for whom imprisonment would be lenient punishment. It is a stupid unreasoning prejudice Catholic Truth Society in London as well as in the United States contend. The work it has done is a necessary one, as the Catholic Church display a activity in disseminating the strons lies about her, which warp the minds of those who means of knowing that their is played upon.—New York Journal.

## CATHOLIC UNITY.

With Advent Sunday Church's new year, bringing eyes the end of all things Judge of the world shall gospel of last Sunday. Sunday of the ecclesiastical also brought that we ever us, but with a dominion dead. To-day's gospel, touches another chord; for elares that the nations shall tress, and the powers of heaven, and men shall with fear, the elect are, nevertheless, to look up, and to lift up a for their redemption is at hand.

In the Abbe Fouard's of the First Years of Christ he describes the first sermons of the apostles, delivered very day of Pentecost, still blowing with the free Ghost—how he spoke of it foretold first coming as already in prophecy by a new out Divine Spirit which should it as they even then saw, a turn in the judgment hour, tottering, the sun wrapped upon a separate events, and allied that, as the Abbe "in the eyes of the apostles prophet's thought, these eclipse all the rest of the that the interval between the Christ made flesh, Christ flesh—of what importance lutions of earthly empires sidered in the light of these of God?"

We often note this e thought and purpose oning on the threshold of season, looking forward to that coming of our Lord which is to culminate in the sent of the Holy Ghost. Apostles, and, on our Our Lord's final con last tremendous day, all worldly interests nothingness except as light of His eternal int King of kings and Lord of for Whose infinity a absolutely immeasurable of this world are as a g "as a very little th midst of them all rise kingdom, which has last centuries, unmoved change of nations, and earth's kingdoms begin while she abides. To the voice at the first Pen spoken through all his to the present day, we fibre of our being, ev blood, every moment of gladly to be lavished in Spouse of Christ, by a solemnly destined, by our baptism, to be, in pond to grace, in the elect who are to look their heads when the because "their redemp

A text in last Sun elares that "whereas there shall the eagles gether." This text ha ed as meaning that the Lord is, there shall the noble, those that ing, upon the Sun, be vast assemblage. Th for us. We are to la it Messos, suspicion